[redacted]

Must Remain in
Transcription Room

M 2025

Saturday, May 22, 1971

Westtown

IV

MR. NYLAND: Putting on glasses doesn't help me. I can't see anything really, it's a big conglomeration. I told someone today, supposing now I get fifty per cent lack of hearing. Wouldn't that be a nice thing?

I want to say something tonight; we'll start with talking. I mentioned it Friday evening, last night. I would like to change a little bit, I call it monotony, or a certain sequence of what we have adhered to here. I would like to change it again slightly. Maybe ~~changing it later~~ later changing it, again and again, not to fall into a trap. I call it monotony like certain just exactly like a cliche; ~~it~~ loses its value when you repeat it too often. We will have just one talk and one music and that will be all.

I hope you can understand why I do ~~it~~ that. It's not that I couldn't talk forever and ever and ever - you know that; and as far as the piano is concerned, we've had tour de force every once

and a while, continuous playing for three or four hours. So that's not it either.

What is it really? Every once and a while I have very much the feeling that I talk a great deal, and that a great deal of what I'm saying is not applicable, or perhaps has a certain value for certain people only, or perhaps is to some extent too much of a perspective and is so-called elucidation of that what we are saying and talking about and in that particular process too much is really said which can not enter into you - in practically all of you. Don't let's make a mistake about that. I do not expect anyone even to listen, like tonight, to everything I would say. That you will remember it.

And it's not so much that you are not willing or that sometimes that your mind might be capable, but that it's very doubtful that you actually will receive it in the way that I mean it, or what are the associations for me when I talk. And that's partly my fault because I would like to talk every once and a while about certain principles, but not to let them stand by themselves. Principles have to be connected; otherwise they remain cold facts. When they are connected, the relationship between principles will form a certain warm relation. Simply because, when such a relation exists between two principles, there is a chance that they will exchange and make exchanges with each other. And traveling on the road of the relationship itself, there will be a certain possibility because of such movement (of forms of energy) which will be exchanged. And when the

principles are suitable for each other and can be related, the energy will be beneficial for the existence of each principle; and, also, when two principles are not entirely related but still ARE forced to meet each other because of the relationship, the friction will create a certain warmth.

The whole point is only that the principle when it is spoken about has to have a desire for the exercise of itself, in the form of what we call 'kinetic energy'. And the fact by itself, loose from anything else, and, perhaps, I say, even cold has only an energy of place.

I hope that these two concepts which of course come from physics, that, you understand them; and there is constantly in the laws of physics, a possibility of one form of energy going over into another and reversly.

I do the same with principles. Each principle by itself has a value, but when they are exchanged with other principles the energy becomes noticed as energy of motion, and that will create in time the possibility of actually being constantly in motion. And associations, although they are based on more superficial facts, are subject to exactly that same kind of principle of exchange.

I'm interested in energy which will last and which sets up for each person a certain level where the energy will constantly remain in motion and not as it were, stand still.

The difficulty that is involved is that when the principles are explained in a very simple way, and such clarity, that there really is nothing to be said about it anymore. That as it were, you can not get a pin in between even if it is formed out of criticism or a critical attitude. That this particular fact

of clarity if you may listen to ~~all will listen to it~~, and it will penetrate, it will enter into your mind. And since there is no chance for yourself really, really even to contradict, (~~or a critical attitude~~) you will think that you know. When afterwards, you would like to repeat it, you ~~will~~ find out ~~that~~ you don't know. And this is true both of facts as principles, and perspectives where principles really belong and their relation to each other. And when I make things so clear that you can not have any chance of an argument, then you will find yourself having received ~~receiving~~ something for which you really did not do ~~did not really do~~ any work yourself, and because of that: it is not your own. It has come in and it has gone out, and it has left you without a real experience.

Experience only comes when there is something a little foreign to you about which you are not entirely clear which perhaps may not be clearly stated and ~~something is~~ hidden. Like many times it happens with Gurdjieff's book, that there is much more than meets the eye and a great deal more which can be met by an "I" of a different kind. And for that reason it may be questionable, that is, it is actually a thought which comes to my mind every once and a while / -- should I make it so clear, or , ~~or~~ should I make it a little bit more confused, so that, then you would have to do work to undo the confusion and to work for clarity; and then, which if you then get it, it would be to your credit and you would be able to benefit from it.

Where to draw that line between clarity and intentional confusion is very difficult. It is difficult for me particularly when I talk to many people at the same time. When it is one person, I can regulate it. To an extent I can listen to what they say and judge from that where they are. When I know where they are, I can adjust myself to the level of that kind of a being. But when its to a larger group, I can not do that. And I simply, you might say, I have to take a chance. Now I'm quite sure that I've over-talked

many times, and that I've created certain at certain times certain conditions in which that what, I was trying to say could not leave room for any argument; and perhaps, in that sense I've done damage to you. But at the same time where will it be ~~that~~ if ~~when~~ after you have thought you knew and ~~afterwards~~ then find out that you don't know, how much desire is there then in you that you wish to find out what you did not know and thought you knew beforehand?

All of that depends completely on your wish to Work, your wish to grow up. ~~The~~ your understanding of why you should really try to become interested in evolution in the real sense of the word. Evolution, in the real sense means- a freedom from the bondage of the Earth. If that is clear, and that principle can be acknowledged, then it doesn't matter, if with this I give a perspective.

But where is the perspective? How close should it be, or should it be in a great distance and should we talk ~~of~~ about things which are much closer to His Endlessness, or to a fully developed 'I'? Should we at least try sometimes to indicate what it would be in the case of a Harmonious Man, when he not only thinks, but understands in his thinking? Is that the requirement or how close should an Aim be? That is how close ~~should~~ can we get to it without touching and how much clarity can be unveiled about an Aim which perhaps, which could be reached within a reasonable time? It depends of course so obviously, on your Wish to Work and also your ability of conversion.

The ability to converse, that is not conversation, but to convert that what is the conversion process in one depends entirely on the state in which you find yourself with all the different memories of ~~the~~ your past, all the associations you have already accumulated, and whatever your memory will allow you to be recalled.

That with this you have to come to a conclusion about the level of your being which involves an exact knowledge how your energies are being spent during the day and what kind of thoughts you allow and what kind of friends you want to associate with.

That is of course a very difficult problem for each person and I'm afraid it is not given in any education. I've talked about how ~~difficult~~ terribly it is for an inner life not to be fed. Particularly, ~~that~~ when, in the beginning the chances are so obvious that an inner life could be fed since a little child is uninhibited.

And logically trying to keep it in that state so that one can write, but this time not everybody but just those who are honestly concerned and those that dare to write in blood. ~~And~~ Not then the children before birth and quite definitely after should be constantly under that influence of father and mother in the first place;but very definitely of the influence of friends and other children that they keep for themselves that what is Holy within and that that receives a chance of further development. Particularly, in the beginning of their life.

Because later on when they are supposed to go to school and when they have to associate with other little children and perhaps whatever it may be with the friends and enemies who tell you about what you should do for the education, and the school systems that we are now, more or less subject to.

What is it that happens to the child and to what extent even with the best of intentions can you really keep a child open in a relationship with yourself, when you are concerned.

Supposing for instance you are a Godfather or Godmother. What does one do and what possibility is there actually to influence that kind of a child for whom the father and mother have chosen you to be the Godfather or Godmother, and to discharge such problems.

That father and mother take care, if they can, of the outer world and to a great extent for the possibility of an inner world. For the Godmother has to concern herself with the inner world of a child; and what language do we have?

Now, I talk about many things and I say sometimes that they are above you, above your head and that they are only mentioned for perspectives. I've told many times about things that I say, don't talk about them bedause they belong to the later years of a certain development of ideas, having spread over a period of 2o or 30 years by this time. That in the beginning I did not want to and I didnt allow myself to talk about that what was then at that time for ~~myself~~ me very significant, but which I was not allowed to tell until we had gone through a period of great simplicity in the application of Work and the determining of what is meant partly intellectually afterwards emotionally by what we mean as 'I,' or a presence of something of a different order; and its only in the last 5 years or so that there have been elaborations including perspectives.

Now in order to give you more of an idea of what is meant by accepting oneself- as that is what is needed ~~by~~ for 'I' as an objective attribute to be able to accept a person for whatever he is. I've given you the idea of life ~~in~~ and form. I do not expect you to understand it, I've used it only to give a certain perspective and the experience of that perspective is so far off that you should not even allow yourself to talk about it, or if you want to, think about it, ~~T~~think about it as something like the Sun coming up and about which you don't know a damn thing, then only the fact that it happens to come above the horizon.

That is the kind of a concept it is no use for anyone to talk even about the possibility of the Observation of life within themselves. With what would they observe Life as a force? There is no equivalent in anyone to compare this possibility of an Observation of Life. With what would you do that? How could you? With your ordinary mind? Of course, its obvious, it cannot. The ordinary mind can only observe a form. It can deduce from the movement of a form that it is alive but that does not give you any indication of what Life is. Only you can say that, life expresses itself through the form. Obviously, when you see a little baby and it is there sleeping and you don't know if it is breathing or not, but when then all of a sudden, somehow or another, you see a little bit of a movement, you must know that it is alive, obviously. But it does not mean that you have any idea what is that life. All you see is a form moving.

We talk about Work and the little 'I'. Trying to accept oneself, as one is. Perhaps in movement, perhaps in a state where there is no movement whatsoever.

I've said before that Observation when there is the little 'I' and it has to be fed will be fed easier when the Object which is me, as a body is in motion of some kind and for that reason we talk about movement and postures and gestures, and the rest. And that is simply as an expression of life, but now when the requirements for the little 'I' is that that what is being observed, And gives impressions to the little 'I' that the little 'I' only can function in impartiality when ~~the of~~ that what it receives as an impression of the body of of the Object is considered as it is, without any wish for changing it.

I've explained many times that that means it is as if the body as a form becomes transparent. So that then the form itself has

no existence. But then, you dont see life or observe life. All that takes place is that the little 'I' is functioning correctly in impartiality.

How often have I told you that Work means the emphasis of little 'I'; and that from the standpoint of Objectivity the body as it is is nothing that is worth a damn, that it exists as in any kind of condition it happens to be, the acceptance has to be because the body is that kind of an object. And of course it has to have life in it, otherwise the body would not be worth considering not even from the standpoint of 'I'. Because what is really what 'I' wishes - To recognize Life in one. Never mind the form, never mind the unconscious state.

So what recognizes my life, life of 'I'. And where is it when we talk. When we talk about Work where is 'I' to start with? Where is it? How does it function? For any length of time or is it just a little moment and if it functions is there life in it, which life could recognize your Magnetic Center.

I've said if it is like Prince Charming waking up the Sleeping Beauty. I talk about terminology in which Life exists. And what are we and where is the 'I' which actually could even attempt to see Life somewhere, even if it is within me, my ordinary mind and my feeling and nothing that I possess will ever see Life in that sense it knows Life to exist. The body and all different manifestations prevent it.

I say that when the beginning of 'I' starts, it starts with an observation process of the form; and when 'I' starts to grow up and becomes mature, it then ends with the awareness of life. But that presupposses that this Objective faculty when it is developing and developing and being fed and grows up and becomes mature will have then the recognition of its own life. Which then, as 'I' operates and then starts this little 'I' in its own manifestation to record

the impressions as a result of life existing in 'I' and then in understanding the process of this manifestation, to be observed. That then the life of 'I', you might even say, its own Magnetic Center, recognizes the Magnetic Center of a human being.

But what is it really, this life of 'I?' If 'I' does exist, if a man is continuously conscious, if he can say that at any one time 'I' is present to me in its full grown glory, What is it? I've explained it a few times. It is as a result of a prayer to the Lord to come down to me, not as GodI'm not worthy, not as Jesus Christ, because I don't understand that, but as a messenger telling me I am his child, a little ambassador which I call a life as coming from above which then enlightens my 'I', and gives warmth to my 'I' and helps create in my 'I' the ability to become aware and gives my 'I' the ability to become benevalent toward me and it is that life that recognizes my life.

How can it recognize it? When I wish to Work and create an 'I', I create an entity to the best of my knowledge and I call it a faculty and I assign if I can a place to where I think it would be most suitable for this little 'I' to grow up; and I've said it is in part of my brain, and when I talk intellectally I can adhere to that kind of a concept, and when I want to talk emotionally I have to adhere to a place in my heart, which then functions in a conscientious way, but whichever way that is I have endowed this entity created by me in an 'as if' condition and wishing it to become real with that what is the uppermost and best purest form of my life that I can give away. Because what I give away must have a form.

~~Try to understand that, my Life in me is dependent on this~~

Try to understand that, my life in me is dependent on this form, it is not Eternal within me. For that reason I talk about a part of life which wishes to fuse with the totality; but it isnt. It has a quality of life. I can recognize it if I know by the experiences of myself in manifestations that there is what I call the life-force existing within myself. But when I die what do I know about that life-force and when I create Little 'I', I give it as much as I can in a certain semblance, or I hope in the name of God; and then that little bit from me, that I have endowed it with to the best of my ability, that is the life in 'I' itself which as recognized as the life as given from Eternity. That is the fusion which then takes place in 'I' with 'I' then starts to grow.

And so, all this nonsense that you talked about on Thursday, please for God's sake, forget it. Dont talk about form and life. It has no meaning,not for you at the present time. That one is a little bit artisically inclined, and has a little bit of an idea of something that is light perhaps, a little bit of a deeper feeling, or something that excites one or gives you a certain idea of something unusual, excuse me, it is ordinary life. I mean by that, just unconscious existence with which you are identified from beginning to end.

It is just the opposite what Work means. Work means freedom from such identification. Work means the creation of Objective something separate, independent, from oneself. How often do I have to tell you. And still I hear you're on the right road, God damn it, She's not on the right road and it has to be understood very definitely. Don't talk nonsense at your meetings. Talk about your experience, I've asked you, that you can verify. Don't give an opinion even if you say it's an opinion. Even if you say- you don't know, actually you dont know, shut up if you don't know. Dont lead people astray, bring them back to simplicity of Work and a description, if you need to, if that is necessary. Bring them back to

simplicity of Work and a description, if you need to, if that is necessary. Bring them back to what I said a couple of weeks before, whenever it was when I talked and tried to explain. Observation ..and listen to that God damn tape, listen to it 10,000 times until it finally starts to penetrate in you.More than enough tapes have been given and talked about, and you still don't want to study them, you still don't want to let them penetrate and sit and think and think and ponder. Why don't you?

You want a Nucleus. Work. Work on yourself so that in a nucleus you can have an exchange between people in honesty. Dont poke at each other. What right do you have to poke at anyone. You don't know anything about it. You don't know anything about Work. Be humble. Work is a long road. The creation of 'I' is years and years and years. Before it even reaches a little bit of maturity, you have to go through a hell of a lot of suffering and you don't as yet suffer for Work. You poke at Work and the ideas and you poke it to death. You kill it.

When a person wants to know about Work, tell simple: Where how, at what time. Do it. Don't give too many tasks, don't allow them to have tasks, they won't keep it.When they say every two hours, every one hour, what is it that they do? They can say I make an effort- What effort; where was that little 'I' as a result of such an effort. Real effort, was the little 'I' on your shoulder? Could you actually take it in your hand and put it in front of you on the table? Is something of Objective that talks to you and tells you a few things. Does that little 'I' give you information about yourself? We've talked about self-knowledge. What information was given (in that) at that particular description of that kind of a nonsense.Excuse me, that I say it because I don't want to make any mistake. When I talk about Work and try to talk about

honesty in Work and I try to tell you all the time what I consider the essence of Work and how I believe it could be explained and then try to adhere, and you don't have to repeat what I've said. If you have experience you can say I know for sure, this is for me the truth. But maybe it is not that truth as yet and maybe it is not so clear as yet and it's quite possible that you also have to Work you may be ahead of someone else, who's still floundering around in unconsciousness.

Give them a little task early in the morning/before they even if you want to, get out of bed. Then when they sit still at the edge of the bed, that's the time. Then at least there's a possibility that they can recognize a body just getting out of physical sleep; and perhaps something at that time could become Aware of the fact that the little body happens to sit there and of course it's alive, we know that. But there is no distinction between life and form, not for an ordinary human being, not for even a person who wishes to Work, not for even a person who says I made an attempt, an effort to Work without any particular results.

If you study higher mathematics and you get to calculus, and differential equations. Do you think you know what you are talking about when you are still in the beginning of a little A.B.C, a + b + squared, naturally not. You look at the end of the book and you say 'Oh my God'. Why do we do this kind of nonsense with spiritual development? Why do you think you are already entitled to the use of certain perspectives which I employ every once and a while to give more power to you? To give you with a perspective, a hope. Does the hope mean you're there? When I walk to San Franscisco I have to hope to get there but there is a whole country I have to walk through. Dont make such mistakes, there is enough to talk about

ordinary life. When one thinks or feels about Work then using conversion machine of what I call Man No.4, that's a conversion machine that is why he is No. 4.Nos. 1, 2 & 3 are just unconsciousness. Good, good food for the moon. But No. 4, there is something else, but it is a grinding,a machinery, it is something that every once and awhile gets stuck, it sometimes makes a lot of noise, it doesn't oil very easily but is Man #4 for something is disturbed in him. There is a black sheepness about that Man #4. That is why he wants to think about possibilities of freedom. That is where we are living, that is where we are in an ordinary life, in an unconscious state living in that Do, Re, Mi, below the line. We don't live in the Conscious or Conscientious area. We are so damned bound by the Si, Do of the physical body. You can get out of it, only once in awhile I've said, wishing to cross the bridge.

It happens to be then that a certain light can go up. I called protruberons of the Sun, which becomes visible when there is an eclipse, that is the corona of the sun. Also, on the surface. That is sometimes like a peak that comes up as a moment in which then I have all of a sudden a vision of what it is in a Conscious world in a world of Objectivity and it comes down almost as fast as it has gone up, and almost at the same place from where it started. It lasts only a moment, such an experience, but we live in the Do Re Mi, of Kesdjan and we live a little bit in that Do of intellect. But still turned towards unconscious area. Try to become much more humble. Try to understand the difficulty that is involved in Work.

You don't overtalk, please. Stop. Don't repeat too much. Dont say the same thing in the same words. If you wish to talk, give perspective. Make every word that you say count: and if you have new concepts that belong, you can talk about it. But if they dont belong, don't, leave it. How will I say it differently, leave room for each other. You have to learn what is your rhythum in life. You have to know your own velocity, your speed of adaptation, your desire for activity. It's different for different people.

When you work together, you must make allowances for the speed of someone else, you remember that when you know that all of us are on the road. Anyone who wants to find out is on the road. The aim is far away, and one Works here and another Works there. Sometimes you can hear them because they may have a pickax and it is hard to chop the rocks away. One may hear a shovel, or you may not hear anything for a long time and still they are working, perhaps, behind a couple of bushes somewhere. And every once and awhile you see them and you say hello, ~~and every once and awhile you see them and you say hello~~, and every once and awhile you happen to have a special kind of a spirit, all of a sudden, there you go, you pass someone. Are you proud? It is still your ordinary nature, it is still your type, it is still that with which you have been born and if you want to Work together, you must make that allowance. Because you can not create in another person that kind of a jealousy, and you cannot afford for you to be too vain about your own speed, and your ability and your brilliant mind and your constant activity. What is it?

You know you may be an express train and maybe you look down on a local, and maybe when a local is passed by an express between lets say, Times Square and Seventy Second Street, maybe the local has all of a sudden an idea, if I just could go on,

I have also good machinery, if I just could go on, maybe, I can go as fast as the express train and get there at the same time at Seventy-Second St." Then all of a sudden, the local remembers it's a local and it says, 'Oh yes, my God, I have to stop at 51, I have to stop at 57 or 58 or 59, I have to stop at 66, then I will get to 72nd. That is the world of the local. The other is the world of the express, both exist to carry passengers to, lets say, from Van Courtland Park.

Each person has a mission they have to fulfill it to their best ability. The relationship between a wish for a person regarding his own efforts that his responsibility.
Did that thing run Jim....
2nd Side.
But that of course is a relative value. It only relates to him and he cannot compare it with the intention and the achievments of someone else.

His seriousness is not measured by the quantity of seriousness of someone else, and the results are not measured in the same way. The results are measured for a man in regard to his ability, his wish, his opportunity, his insight into his own state. His desirability of wanting to utilize Work on himself for the purpose of his Freedom, and mostly dependent upon his acknowledgement of the bondage and his intensity of being bound, that is the intensification of his bondage.

What is it that you have to talk about in groups? About the attempts you make resulting in knowledge of yourself. Resulting in a description, if you like, of your characteristics, which you have uncovered and discovered. Traits of your character behavior forms. Questions of your honesty, hypocricy, lying, that what you are in ordinary life, which every once in a while, Thank God, by wanting to become a little Observant, and creating a Little 'I' to do that Work for you. That you acquire a little

more knowledge about yourself of a certain kind maybe not entirely 100% truthful and Objective, but enough to be able to tell people I am a skunk, or I am honestly glad about my attempts. I've tried and tried, time and time again and this morning the realization of this Little 'I' telling me you are this and whatever it is that the Little 'I' tells me. Sometimes, perhaps, I'm willing to tell it to others and sometimes, maybe, I'm ashamed. But it has given me knowledge, and even if I say this little I told me something but I'm sorry I can not tell you what I am. But it is important for me to know that that is what I am. I've come to the conclusion which for me is the Truth. I don't tell you about it but I accumulated real knowledge, today.

If you can talk about your Work that way without making a statement, you Worked on yourself. Prove it. Please, prove it. I had a task. I set out to count to 100 and enunciate each number, and I set my task to do that in 10 minutes, and I waited till 10 O'clock and I started to count, aloud. And I said I would want to listen to my voice but it was not for my voice. I want to see if 'I' could listen to my voice. If there was something that actually could become Aware of me counting and talking a few words, one, two, three; enunciating each number, I made myself do that against my wishes because I couldn't really do it. You see, I had to go to the bathroom but I had a plan and I made a vow and I stayed for 10 minutes because I said I wish.

Talk about such little things. Talk about conversations that you intend to have with someone then see that you have them.

Don't tell after a meeting that your intentions were to treat a certain answer in a certain way for the benefit of the person who asked a question. You don't know anything about it.

Afterwards you rationalize, that that was your way and you wanted to say then and pretty soon you will say exactly the same words in that same kind of a tonation. I told this person because I had already made up my mind that I would say that and I would not say something else;and therefore, I didnt say something else. And it was that you didnt say it because at that moment you happened to forget the right kind of a word. Don't fool yourself. Don't talk about rationalizing, and trying to make yourself appear as if you are different. There is so damned little of such intention on the part of anyone answering a question you'll be glad that you can a little bit answer it. Let it be stammering. But don't tell me that it is predetermined, that you are doing this in accordance with certain rules. A little thought happens to fleet through your mind, yes, it can happen once in awhile so instead of using one word you use another. But what is there as 'so called' a little conscious determination. It is like water that comes down from the hill and a little stone or a little piece of straw or a branch is in the way. That's the way it is. That's the way with answering. That's the way when one answers and looks at the person and someone else is sitting next there and does something else and simply moves, you're disturbed already in your thought process.

It happens once in awhile in aftermeetings. It's not honest, I say again and again, you saw Work to death. Sawing, see-sawing.

Make a statement. This is what I tried to say. But maybe not successful. Maybe I was glad in what I said. And someone else says,"Allright."

Can you try in an after-meeting? Simply let a person make a statement about what he has done and don't say anymore whether you agreed or didn't agree. Never mind. Don't agree or agree. But listen and maybe you can profit by what the other has said and you can profit even by criticism, but stay within yourself with that criticism and dont start arguements. Back and forth explainings, explaining, how much time was spent on the principle of Form and Life? Just about a half an hour.What for? What is the value? There were other questions more important. They could have been discussed. The value of an after-meeting for a nucleus is that they learn to work together, grapling with the difficulties that are involved with their own formulations. Grapling and fighting with the concepts which are not clear in their own mind. In a very simple way stating, 'I do not know exactly, can anyone help me? 'Not authoratative. Please don't. Don't make it as appears as if you are the Pope, already dispensing words of Objectivity. You have no right. We are children trying to find even the road. It's not always sufficiently indicated. Even if its the only way, we are little children crawling to find where is that road that God has given us. Where is the only way which Gurdeiff talks about? What is meant by the Life of Christ, if Christ means the possibility of atonement and forgiveness of sins and suffering on the Cross?

Simplicity in your questions, in the discussions, not repeating too much. Your word is yes, it is yes. Don't keep on saying yes, yes, yes, yes, yes. it's of no value. Make your meetings 10 minutes but to the point, recall a few things, let the rest go. You are not responsible for all the mish-mash you dish out. You do the best you can. You hope for the best. Half of the nonsense you talk about is not received ~~anyway~~ how. And

if it is, it is probably misinterpreted. I put myself in exactly the same position. I would almost say 10% of what I say you learn to understand in 10 years.

That's the kind of a road. It's not a question of telling you notto go. It's a question which is a very important one, to go because what else will you do? Stay in your unconsciousness, go ahead stay. What is the difference?

But when you wish to Work, be prepared for the difficulties of Work. For the seriousness of an effort. For the requirement of putting your best foot forward in your heart and in your mind and to extract from both organs that what is the purest to give it for the creation, real creation, this time, of a Little I!

Your honesty about that; the honesty to wish to use, simply words And not over emphasize when it is not necessary. Just leave it. Here it is, me. I try to talk , I try to explain to so and so. "I really didn't know how to say what I should say. I was not clear myself. Is someone else clearer? Can you help me?"

I give you a little task, you nucleus members. Before you go into your after-meeting, you sit quiet for 2 or 3 minutes and you send up a silent prayer to that what is for you your God and ask him to guide you.

To make you or equip you with the ability for trying to be open to each other and not to let what ever it is as a little vice of self-love to let your self go so far in trying to be so convincing. Because no one will admire you for it. To just sit for 2 or 3 minutes quiet. Then say, what you wish to say and let it be received in the right way. You pray for that I say. You pray for openness. You pray for exchange, you pray for a level, you pray to remain within yourself as much as you can, contained. You wish, you ask the Lord

to tell your self-love and vanity to stay outside but to bring in the seriousness of the event.

We are together to find out what is Work, for our own sake. To find out what I can do tomorrow. So that I can profit by whatever we have had as a meeting. That I can go home being fed and that I then, being fed am still hungry and I wish to Wake up in the next morning to find in the next day the opportunities which I have missed today. That should be the result of such a meeting. Then you will be very quiet within yourself and you will have a judgement, and the judgement will be about yourself. And it will not involve criticism of some one else. The assumption of a nucleus is that there is an Aim, like a microphone, hanging in the center of the nucleus and you all talk to that aim. And you talk to that aim it is no longer the microphone- It is that what is recorded for the Lord. So that he in turn can listen to a cassette that you send up to him in the form of a prayer.

I know well enough the long road, the difficulties and all that goes with it. I don't want you to be discouraged. I want you to understand what I mean. I want you, really to understand it in such a way, I hope that you can agree; and that will remember these evenings which for the talking part and now a little longer, but perhaps useful because of it, Since I don't have to hurry too much, even if the little thing, this alarm rings; I still can say but I still have one more side I could talk if I wished. I don't want to do that, but at least, I will not be hurried when it comes to an explanation of Work on onesself; and indicating the difference between a thought process and an Awareness process Or the difference between a feeling and an emotion. Hard sometimes, I hope, if Gurdjieff could know and I hope that he can and in whichever form it may reach

him and in whichever form he, at the present time, is , that he will smile benevolently at the puny little attempts we happen to make.

You can drink to Gurdjieff and after that I will play a little bit and as you know then after that we just go home.

trans: Ron Hays
Rouves: Naomi
proof: ~~Kristine~~ Linda E.
proof: Naomi